

# The Newcomers



*Canoe Manned by Voyageurs Passing a Waterfall, 1869, by Frances Anne Hopkins.*

## Before READING

### Making Connections

Use rapid writing to write as much as you can about what it is like to be a newcomer.

At some time in your life, you have probably been a newcomer (a person who has recently arrived) to a place—a community, a school, a club, or something similar. It sometimes involves strange and difficult feelings.

In the 1530s, France began to send explorers to find new lands. The area around what is now called the St. Lawrence was among the new lands explored for France. Eventually, France decided to set up colonies there. People from France would live there on a permanent basis. Think how these newcomers must have felt.

- They knew nothing about the harsh winter climate.
- They did not know what crops would grow there, or if they would be able to survive by killing and eating the wildlife.
- They did not know whether the original inhabitants, the First Nations peoples, would welcome them.

You can imagine how nervous and fearful they must have been. Can you also imagine how nervous and curious the First Nations people must have been to see huge ships sailing up their waterways and to encounter people who looked different from any others they had seen and who spoke a strange language?



*Louis Hébert Sowing His Fields.*



## What You Will Learn in This Chapter

- Why were the French explorers interested in Canada?
- How did they set up colonies here?
- What tasks were given to the Roman Catholic missionaries sent to New France and Acadia?
- Why did the fur trade become so important to the colonies' survival?
- What was daily life like for the typical French colonial family?
- How did the arrival of the colonists affect the lives of the First Nations peoples?

## Thinking About LITERACY

In this unit you will use skimming and scanning to find information and then make notes.

Use an organizer like the one here to record your notes and ideas. You can also jot notes on a map of Canada. As you learn facts and make your own observations, write them on the map near the location they refer to.

### Questions

Jot down questions you have about the topic. I wonder...



# The Explorers and Military People



Jacques Cartier.

## Before the Newcomers

For thousands of years, First Nations peoples had lived on the North American continent. They were self-sufficient, with complex societies. First Nations people have always had a close relationship with the land, which they believed was theirs to use, not own. They relied on the land for all their needs—food, clothing, shelter, transportation, medicine. They understood and respected the animals, weather, seasons, land, and water.

The First Nations had a societal structure that revered elders and relied on them for leadership and judgment. Some groups were matriarchal societies, which means they traced their ancestors through their mothers, and the oldest woman of the group was responsible for the welfare of the clan. The Iroquois Confederacy is one of the world's oldest democratic societies.

They also had their own spirituality. They had stories explaining the creation of the world; they gave thanks to the Creator, or Great Spirit, for the food plants they harvested.

But all that was about to be shaken up.

## Jacques Cartier

In 1534, François I, the king of France, sent Jacques Cartier on a voyage of exploration. François ordered Cartier to find two things:

- a shipping route to the Orient to allow French traders to import silk and other fine products to Europe
- precious gems and metals such as gold to make France rich

Within three weeks, Cartier had arrived off Newfoundland, which was already known to explorers. Cartier went farther and explored the region of Prince Edward Island and the Baie de Chaleur. In late July, Cartier set up a large cross at Pointe-Penouille on the Gaspé Peninsula to show France's claim to this “new” world. Chief Donnacona recognized the importance of this cross and went to Cartier's ship with his brother and sons to protest. The French convinced Donnacona to let Cartier take two of his sons, Domagaya and Taignoagny, back to France to show the king. When they returned a year later, their stories of being treated well helped to establish a positive relationship between Cartier and the



An illustration showing Cartier departing from St. Malo, France, for the “New World.”

St. Lawrence Iroquois. They had learned to speak French, and they served as interpreters on later explorations.

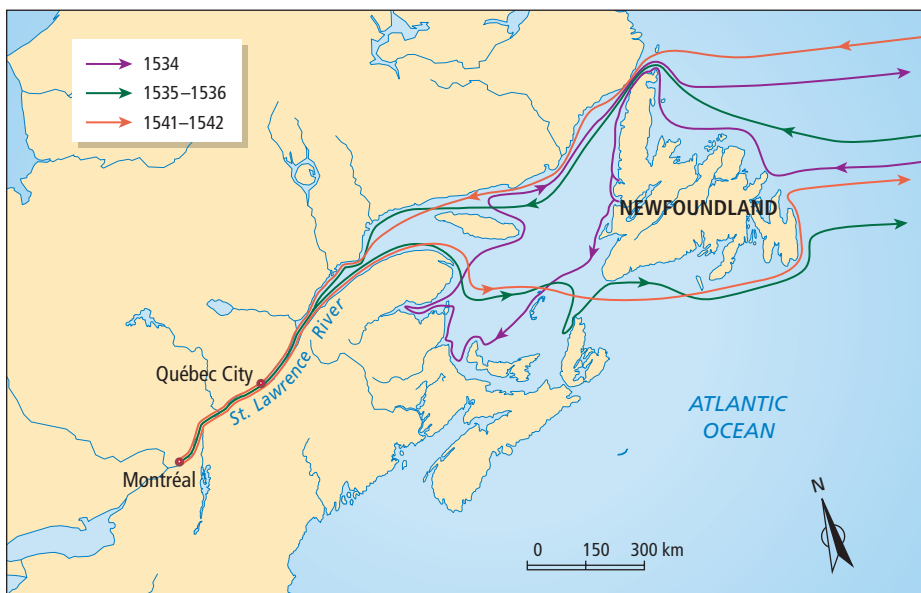
In 1535–1536, Cartier explored the St. Lawrence River, still searching for a passage to the Orient. Donnacona told him of a faraway land, the Kingdom of Saguenay, where he would find precious metals. These stories, handed down through oral tradition, refer to golden-haired people who possessed these metals. Donnacona told these and other stories in an effort to stop Cartier from travelling toward Hochelaga. There were divisions and conflicts among the Iroquois, also called Haudenosaunee. Donnacona wanted to control trade between France and New France. If Cartier made friends with the well-established St. Lawrence Iroquois community at Hochelaga, that might threaten Donnacona’s influence.

Eventually, against Donnacona’s wishes, Cartier passed Stadacona (Québec City) and went as far as Hochelaga (Montréal). Donnacona refused to allow his two sons, who by now spoke French, to accompany Cartier. Hampered by Cartier’s inability to communicate effectively, the visit to Hochelaga was not as successful as it might have been. At Hochelaga, Cartier was also stopped by rapids in the river, which he named Lachine (“China”) Rapids. He believed that China was not far away.

Cartier spent the winter near Stadacona, but almost all of the 110 crew became sick with scurvy (a disease caused by lack of vitamin C). Through the Iroquois, Cartier learned that drinking a tea made from the leaves of the northern white cedar tree would cure scurvy. In this way all but 25 of the French company survived the long winter.

### Do you know how Canada got its name?

In 1534, French explorer Jacques Cartier took two sons of Iroquoian chief Donnacona to France to show to the king. They told Cartier that their father’s village of Stadacona (where Québec City is today) was called a *kanata* in an Iroquoian language. Cartier wrote this word on his maps of the area to show the lands that Donnacona controlled. The spelling soon changed to Canada, and eventually became the name of the entire country. This was the first time that the word appears in European journals.



Note how Cartier went farther into the continent of North America with each voyage.

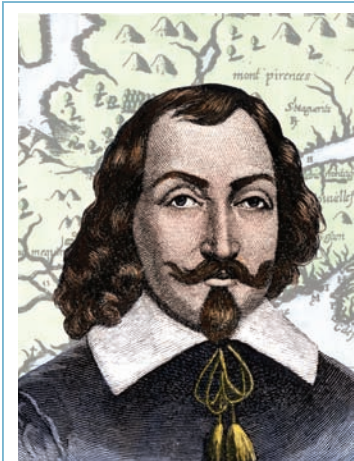
## WORDS MATTER

**Crown** a symbolic term referring to the monarch of a country

In the spring, Cartier prepared to sail back to France. He needed to show his king that it was worth the effort to explore Canada, so he captured Donnacona, his sons, and several other Iroquois and took them back with him. There, Cartier hoped, Donnacona would retell his stories of riches and gold.

Cartier's final voyage took place in 1541–1542. Donnacona and all but one of the Iroquois captives had died. Relations with the First Nations people had suffered since Cartier's previous trip, when he had ignored Donnacona's wishes and explored the St. Lawrence. This time, Cartier found what he thought were diamonds, and loaded his boats with rock. Back in France, he discovered that it was quartz—not diamonds—that caused the rocks to sparkle. Cartier had failed both to find riches for the **Crown** and the route to the Orient. He never again explored for France.

## Samuel de Champlain



Samuel de Champlain.

Like Cartier a century before him, Samuel de Champlain originally set out to find riches for France and a route to the Orient. From 1603 to his death in 1635, Champlain crossed the Atlantic Ocean many times. Through these voyages he accomplished a great deal. His skills as a cartographer (map-maker) provided detailed maps of the Atlantic coast, the waterways of the St. Lawrence and its tributaries, and a view of the interior of the continent that had, until then, not been available to Europeans.

In his initial voyages, he explored the coastal regions of eastern North America. He founded a settlement at Québec City, the first permanent settlement for Europeans in what was to become Canada. He established a military alliance with the Huron people. In 1609 he joined them in an attack near a lake that would eventually bear his name. In this attack, Champlain used his arquebus (an early type of shotgun). He loaded it with two rounds of shot and fired it into the group of Iroquois attacking his party. This one shot instantly killed two Iroquois chiefs. The attacking force, not ever having experienced anything like this before, retreated, giving the victory to the Huron alliance.

Over the next 20 years Champlain worked tirelessly to build a colony for France. By the time of his death, he had established the basis of a successful colony, and Champlain's legacy as the "Father of New France" was secured.

## Soldiers

Some of the settlers in New France were soldiers who stayed when their military service was over. For example, in 1665, the Carignan-Salières regiment arrived to defend the colony from the Five Nations Iroquois, who were attacking it. The regiment consisted of some 1200 soldiers and 80 officers. The regiment built three forts along the Richelieu River. After a series of battles with the Iroquois people, New France signed a peace treaty with them in 1667.

The regiment was recalled to France in 1668, but more than 400 soldiers stayed behind. The king encouraged them to stay to settle and populate the new colony, even offering financial rewards. They added to the strength and optimism of the new colony.

### Heroes and Villains | Etienne Brûlé

In 1610, Champlain sent eighteen-year-old Etienne Brûlé to travel among the Huron people. He established close relations between the French and Huron. But he was a free spirit who annoyed the Iroquois, who were traditional enemies of the Huron, by being so close to the Huron. Then he annoyed Champlain by supporting the British when they captured Québec in 1629. Québec was soon restored to France, but Brûlé was no longer welcome there. Champlain said he had betrayed France.

He returned to live with the Huron people but was later captured by the Iroquois. Stories

circulated that he had been tortured and killed by the Iroquois. Others say the Huron killed him.

Was Brûlé a hero or a villain? On the hero side, he was a *coureur des bois*, someone who travelled among and traded with the First Nations peoples. Brûlé realized that close relations with the First Nations peoples were very important to French survival in New France. Other Frenchmen followed him into the interior. But he deserted Champlain and supported the British. And he annoyed the Iroquois, the traditional enemies of the Huron.

### THINKING It Over

1. What two things did François I order Jacques Cartier to find on his voyages? **K**
2. Why did France continue to send explorers after Cartier's first trip failed? **K**
3. How did the French explorers get along with the various First Nations peoples? How important was it for the French to have a good relationship with them? Why were the Huron people eager to cooperate with the French? **t C**
4. Were the Carignan-Salières defenders of New France or invaders in First Nations territory? Answer the question as a letter from a settler to the governor and as a speech by a Huron chief. **t C**



# The Religious Figures

Any stage of history is affected by the history that came before it. Canada's early history was influenced by events that took place in Europe.

Christianity in the form of the Roman Catholic Church was Europe's only major religion until the early 1500s. Then, religious reformers such as Martin Luther in Germany, John Calvin in Switzerland, and John Knox in Scotland, challenged the Roman Catholic Church. They set up separate churches. The reformers and their churches were called "protestants" because they protested against some of the beliefs and practices of the Roman Catholic Church.

France remained a mainly Catholic country, although there were some Protestants, especially in the eastern part, near Switzerland. Protestants were persecuted by the Catholic majority. They were not allowed to hold positions under the Crown or teach in French universities. Another restriction prevented them from settling in any of France's colonies. So the Catholic Church was the only one that the French took to New France.

## The Jesuit Priests

One of the leading religious orders that sent missionaries to New France was the Society of Jesus, commonly called the Jesuits. Ignatius Loyola, later St. Ignatius Loyola, founded the society in 1534 to reform and to promote the Roman Catholic religion. In 1611, the first Jesuits arrived in New France. They had two immediate goals in mind:

- to spread the Roman Catholic religion to the First Nations peoples
- to establish schools for boys

They established schools in some of the settlements and sent missionaries out to the First Nations peoples.



Jesuit missionaries being welcomed to Québec by earlier arrivals in 1625.

## Sainte-Marie Among the Hurons

In 1634, the Jesuits took their mission to the Huron people who lived to the west of the French settlements. Their plans were to build an agricultural and missionary centre near major canoe routes. But the Iroquois were enemies of the Huron, and the Jesuits were afraid that a war might break out. So they decided that the centre must be fortified for its own protection. In 1639, they began construction of Sainte-Marie Among the Hurons, near present-day Midland, Ontario. It had high walls and strong gates made of wood. By 1648, there were about 65 priests, assistants, servants, and soldiers living at Sainte-Marie.

The Iroquois attacked the Huron in 1648. Five Jesuits who worked in Huron villages were killed. The following year, the Jesuits decided to abandon Sainte-Marie. They built a new centre on Christian Island, just off the coast of Lake Huron. But the inhabitants suffered from lack of food, and the new site was no safer than the first one had been. In the winter of 1649, the Iroquois walked across the ice to Christian Island, and destroyed the centre.

Because of hostilities such as these, the Jesuits learned that establishing missions would not be a simple matter.

During

READING

### Checkpoint

What else would you like to ask about missionaries in New France?

### WEB LINK • .....

For more information on the archeological digs at Sainte-Marie, visit [www.pearsoned.ca/on7history](http://www.pearsoned.ca/on7history).



This painting, called *Sainte-Marie Among the Hurons*, by Vernon Mould, shows what the artist thought life inside the mission might have been like.





This painting of Marie de l'Incarnation was created in 1885. What did she do that connects to schools today?

## The Ursuline Nuns

In 1619, Marie Martin (née Guyart) was a twenty-year-old widow with a six-month-old son. Her husband had been a silk merchant, but his business was failing. Friends urged Marie to remarry quickly, but she decided to take some time to think. In 1632, she decided to enter the Convent of St. Ursula (popularly known as the Ursulines) and become a nun. (A convent is a community of nuns, who are women dedicated to serving God and the Church.) After a number of visions, she believed that she was destined to go to Québec to convert the First Nations peoples to Christianity. In 1639, she and two other Ursuline sisters arrived in Québec, where they established a convent. Taking the name Marie de l'Incarnation, she built the Ursuline mission, making it one of the strongest arms of the Catholic Church in Québec. She died in 1672.

Before the Ursulines, there were only schools for boys in New France. These were established to train boys who would become lawyers, doctors, or priests. The schools for boys taught subjects such as Latin, mathematics, philosophy, and religion. The Ursulines established convents and schools for girls in New France, both First Nations girls and daughters of settlers. These schools taught reading, writing, arithmetic, and homemaking. It was expected that graduates would become nuns or wives and mothers. Some of the original Ursuline buildings are still standing more than 300 years later. The order still exists and still does religious and charitable work in various parts of Canada.

### THINKING It Over

1. What restrictions did Protestants live under in France? Why did the French take only the Roman Catholic religion to New France? **K**
2. What do the expectations for Marie Martin (after she became a widow) and for the girls who attended school tell us about the role of women at that time? **t c**
3. How successful was Sainte-Marie Among the Hurons, in your opinion? Do you think that the Iroquois wanted to destroy it because they disagreed with its religious message or for other reasons? Explain. **t c**
4. Today, Sainte-Marie Among the Hurons is a “living museum.” Use information in the text and the photograph to describe the advantages of the settlement and its location for the Jesuits. Why has it become a popular attraction today? **t c**

# The Fur Traders

You have learned about explorers and religious figures. Another group that played an important part in Canada's early history was the fur traders.

Canada was rich in fur-bearing animals, and the First Nations peoples were keen to trade pelts for supplies. Beaver fur made especially good hats, and these were in demand in Europe.

The fur trade was highly regulated. Until 1663, the Company of the Hundred Associates, a private trading company, controlled New France in the name of the king. Only agents licensed by the company could legally trade with the First Nations peoples. The trappers and hunters brought furs to the regions of present-day Montréal, Québec City, and Trois-Rivières, where the agents exchanged the furs for hatchets, metal pots, and other supplies.

The *coureurs des bois* were traders who left the colony to trade directly with the trappers and hunters. In 1656, the first *coureurs des bois* brought a huge load of pelts back to New France. Médard Chouart des Groseilliers and Nicolas Forget arrived with 50 canoes crammed with beaver pelts. The *coureurs des bois* were operating illegally, and had to be very careful.

## *During* READING

### Checkpoint

Skim this section to find out what challenges the fur trade faced.

## WORDS MATTER

***coureurs des bois*** a French term meaning “runners of the woods,” the name given to the Europeans who travelled inland to trade for furs



Cornelius Krieghoff painted this image of *coureurs des bois* between 1852 and 1868. How does the artist let us know what this life might have been like?



Beaver pelts were used to make many styles of fashionable hats worn by men in Europe.

Then, in 1663, King Louis XIV took direct control of New France. Now it was legal for anyone in New France to trade with the First Nations peoples. After the Company of the Hundred lost its monopoly, the numbers of *coureurs des bois* increased. They went to the *pays d'en haut* (“the high country”) inland where they often lived with the First Nations peoples. They were away from the colony for months, even years.

But not everyone was pleased. The governor was trying to control the fur trade for his own benefit. The *coureurs des bois* threatened to challenge this control, because they worked for themselves. Later, this led to disputes between the *coureurs des bois* and the governor.

By the late 1670s, there were about 300 to 400 *coureurs des bois* who were away from New France on a long-term basis. This alarmed the authorities, who believed that their absence was harming the colony. They neglected their land and families, and could not help to defend New France against its enemies, particularly the English. In 1688, the total population of New France was about 11 500 people, and there were about 800 *coureurs des bois* away in the high country.

France needed only around 20 000 kilograms of pelts a year, yet the *coureurs des bois* were bringing in far more than that. So the king ordered an end to the *coureurs des bois*’ freedom. His instructions, issued in 1696, forbid

*every person, regardless of rank or condition, to leave on a trading trip or to go inland for any reason, under pain of the galleys; and requires all Frenchmen settled with or visiting the Natives to take their leave and return, or they will be liable of the same punishment.*

The glory days of the *coureurs des bois* were over.

## THINKING It Over

- Why were there no *coureurs des bois* before 1663? Why did this change? Why did the days of the *coureurs des bois* come to an end? **t c**
- Use information from the text and painting to list characteristics of the *coureurs des bois*’ life. **t c**
  - Find out more information about the life of the *coureurs des bois*. Why did so many young French men go to live in the high country? **k**



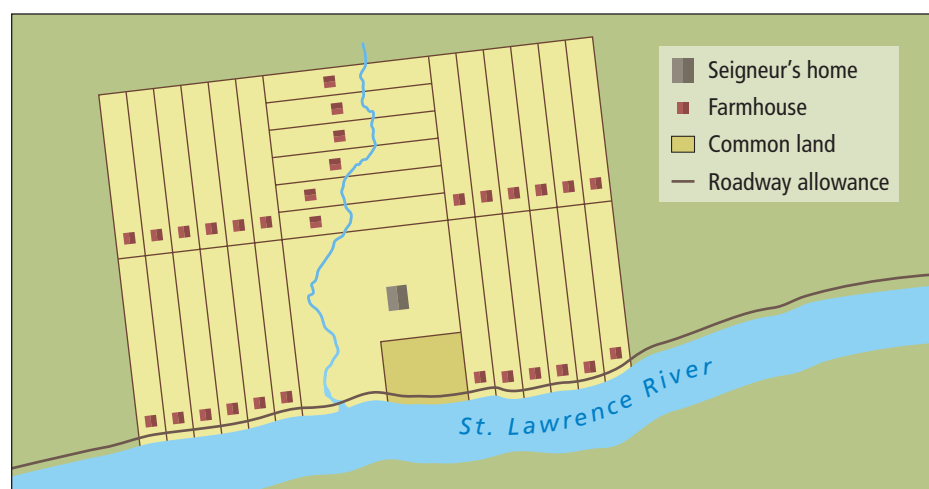
# The Farmers

The final significant group of newcomers to New France was the people who settled the land. The majority of the newcomers to New France were farmers. They were divided into two main groups—seigneurs and habitants.

## Seigneurs and Seigneuries

**Seigneurs** were men who had won the king's favour. They might have been soldiers or supporters of the king in France. The king rewarded them by granting them a **seigneurie** in New France. These were large areas of land (often 10 kilometres by 5 kilometres). The seigneur could keep a large section of the land for himself and his family, but had to get farm families (the **habitants**) to settle on the rest of it. A typical seigneurie is shown below. Note some of the key features of the way the seigneurie was laid out.

- It was set beside the river to provide water for farming and personal use, for transportation by canoe, and for fishing.
- The fields were long and narrow to let as many habitant families as possible have access to the water.
- The seigneur retained a large section to provide a site for a church, a lumber mill, a grain mill, etc.
- Common land provided a site for social and recreational events.



## WORDS MATTER

**seigneur (seigneurie)** a man who was granted land (a seigneurie) by the king of France

**habitants** the farmers who worked the land owned by seigneurs

## During READING

### Checkpoint

Scanning is reading quickly down and zigzag across the page, looking for specific information.

Scan this following section looking only for boldfaced words. Write them down, with their meanings.



The manor house of the Beauport seigneurie was built in 1634 on the St. Lawrence River near Québec City.

A diagram of the layout of a typical New France seigneurie.



*Log Hut on the St. Maurice*, by Cornelius Krieghoff, 1862

## The Habitants

Habitant families worked hard. They had lots of responsibilities. As well as cutting and clearing the land, they had to

- grow crops and raise animals to support themselves
- give a portion of their production to the seigneur as rent
- work without pay for about ten days a year, planting and harvesting the seigneur's personal fields
- provide free labour to build and maintain a church and roadways on the seigneurie
- pay taxes to the Church and to the government

The work went on all year round. It was an exhausting schedule. There was no season in which the habitants really rested. All members of the family, including children, were expected to help.

### During READING

#### Checkpoint

Check your understanding. What responsibilities do you have at home? Why did the habitants have so many responsibilities?

#### What a Habitant Did in Each Season of the Year

<b>Winter:</b> <ul style="list-style-type: none"> <li>• cared for animals</li> <li>• cut trees for firewood</li> </ul>	<b>Spring:</b> <ul style="list-style-type: none"> <li>• repaired fences</li> <li>• took animals to pasture</li> <li>• ploughed and planted fields with vegetables and grains (wheat, oats, barley)</li> </ul>
<b>Summer:</b> <ul style="list-style-type: none"> <li>• planted hay for winter animal feed</li> <li>• harvested grain crops and took some of them to seigneur's mill to be ground into flour</li> </ul>	<b>Fall:</b> <ul style="list-style-type: none"> <li>• stored grain and flour</li> <li>• brought animals back from pasture for winter</li> <li>• stacked firewood and butchered some animals</li> <li>• stored provisions for winter</li> <li>• prepared fields for next year's crop</li> </ul>

## The Filles du Roi

One of the difficulties that New France faced was a shortage of single women. The explorers, fur traders, and soldiers were mainly single men, but there was little to attract single women to the new colony. Yet if New France was to grow, single women were needed to settle there. The authorities decided to import young women, many of them orphans, who were known as *filles du roi*. The king gave them free transportation to New France, settlement expenses on their arrival, and a **dowry**.

With the Church's encouragement, most of the *filles du roi* soon married. They often drew up clear marriage contracts before the ceremony. In 1668, the contract between Isabelle Hubert and Louis Bolduc stated that Isabelle and Louis promised to marry in the Roman Catholic Church as soon as possible. All the possessions they brought into the marriage would become joint property according to French law. Isabelle promised to bring 400 *livres* (the money used in New France) into the marriage. If the marriage broke up in the future, she would take goods to the value of 500 *livres* with her. When one spouse died, the other would inherit all that person's goods and property.

The *filles du roi* were an important part of New France. They helped to develop the colony by providing stable families. Without their hard work and motherly skills, New France would not have expanded as fast as it did.

### WORDS MATTER

**filles du roi** young women, often orphans in the care of the Church, sent to marry settlers in New France

**dowry** a sum of money or personal property that a woman takes into a marriage



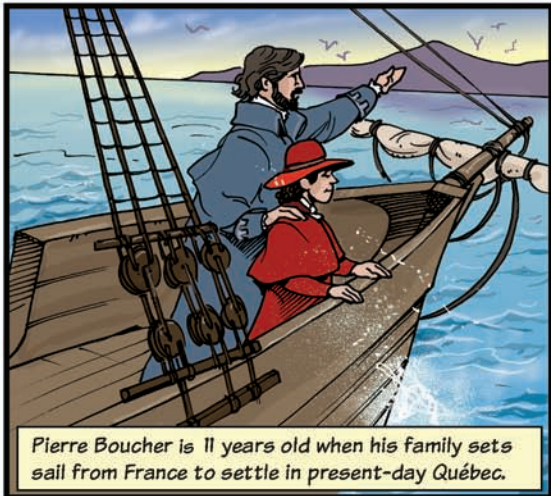
In the early 1900s, artist Eleanor Fortescue-Brickdale painted this image of *filles du roi* arriving in Québec in 1667. How would you describe the attitude of the women?

### THINKING It Over

1. In your own words, describe the layout of a typical seigneurie. Pay particular attention to the shape of the fields. **K**
2. Why were the *filles du roi* such an important force in helping to develop New France? Explain your answer. **K**



# THIS COULD HAVE BEEN ME ► Pierre Boucher





# Interaction with the First Nations Peoples

So far you have been learning about newcomers, but another important group was already here—the First Nations.

## Allies or Subjects?

The newcomers could not have survived in New France without the assistance of the First Nations peoples. But what was the relationship between the two to be? Were the First Nations peoples respected allies of the French king? Or, would they become his subjects? If they were allies, they would act as independent peoples who cooperated with the French. If they were subjects, they would be under the control of the king.

There was some effort to **assimilate** First Nations peoples, converting them to Christianity and French ways, wiping out the differences that made them distinct peoples. But the efforts at assimilation were not consistent. The French devoted more attention to establishing and developing a colony than to assimilation. In the 1670s, the governor of New France held annual meetings to consult with leaders of the friendly First Nations, near present-day Kingston, Ontario. This suggested that the French were prepared to accept the differences between the original inhabitants and themselves.

### WORDS MATTER

**assimilate** to absorb one group of people into a larger group and make them the same

During

### READING

#### Checkpoint

What were First Nations people originally called? What does the change to *First Nations* say about Canada's recognition of their role in Canada's history?

## Increased First Nations Rivalries

A number of First Nations peoples occupied the area that became New France. These included the Montagnais, the Algonquin, the Huron, and the Five Nations Iroquois. The Huron and Iroquois had been rivals for a long time. But the creation of the fur trade increased their rivalry. If a First Nation could expand its territory, it could catch more beavers and obtain more goods in return from the French.

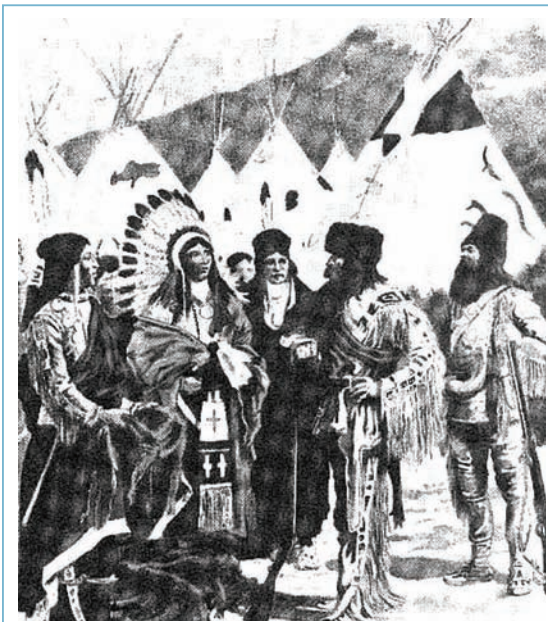
In 1609, the Huron persuaded Champlain to help them attack the Iroquois who lived to the south. Champlain recorded in his diary what happened when the French met Iroquois warriors.

*I rested my arquebus [an early shotgun] against my cheek and aimed directly at one of the three chiefs. With the same shot two of them fell to the ground, and one of their companions was wounded and afterwards died . . .*



In a painting by J.L.G. Ferris of the July, 1609 battle between Champlain and the Iroquois, Samuel de Champlain fires a musket at Iroquois warriors in a skirmish on the shores of Lake Champlain while First Nations allied with Champlain unleash volleys of arrows.

*The Iroquois were much astonished that two men had been so quickly killed . . . This alarmed them greatly. As I was loading again, one of my companions fired a shot from the woods, which astonished them again to such a degree that, seeing their chiefs dead, they lost courage, took to flight . . . fleeing into the depths of the woods.*



This image shows Plains First Nations, who also traded with the *coureurs des bois*.

Champlain said the Iroquois “lost courage.” Their behaviour in the face of such a powerful new weapon could also be interpreted as prudent: to retreat rather than remain and have additional losses of life.

After this battle, Champlain named the nearby lake after himself. Lake Champlain is in an area now called New York State.

The French were not the only people interested in the fur trade. The Dutch were trying to set up a fur trade of their own with the Mohawk, one of the Iroquois peoples. The Mohawk were anxious to get more beavers to trade with the Dutch, and they expanded into Huron territory. You have already read on page H 11 about how they destroyed Sainte-Marie Among the Hurons in one of the wars.



## Religion

French efforts to spread Christianity assumed that First Nations spiritual beliefs were wrong and that they needed changing. The missionaries did not respect the traditional spiritual advisors. They dismissed Aboriginal legends and teachings as foolish. Treating traditional spirituality in this way offended First Nations people. As a result, they sometimes targeted French religious centres when they went to war against the colonizers.

## Intermarriage

You have already learned there was a shortage of single women in New France. Many of the *coureurs des bois* lived with or married First Nations women. This helped them to have a closer relationship with the people who could get furs for them. It also helped them to learn valuable survival skills in the severe climate of the area. A very small number of French women married First Nations men.

In New France, the Catholic Church tried to regulate these relationships. It did not oppose intermarriage if the First Nations partner was baptized into the Church. But it was hard for the Church to control such matters, and many relationships existed without Church approval.

These relationships produced a new people. They had a First Nations parent and a European parent, and were called **Métis**, which meant “mixed” in old French. As they intermarried with one another, their numbers grew. In the 1800s, the Métis were to become an important part of the development of the West. The Métis are a recognized Aboriginal people in Canada today.



Cecille Lépine and her family in a portrait from the 1880s. Mrs. Lépine's husband Ambroise was an important figure in the Red River Rebellion in Manitoba.

### WORDS MATTER

**Métis** people who had one First Nations parent and one European parent



An unknown artist illustrated the disastrous effects of the smallpox epidemic on the Massachusetts First Nations.

## Other Effects of European Newcomers

One of the most disastrous results of the arrival of the settlers was that they brought new diseases with them. Diseases such as smallpox were unknown in North America until then, and the First Nations peoples had no resistance to them. Smallpox was first recorded in New France in 1616. It spread quickly among First Nations peoples, causing many deaths. In later centuries, cholera, typhus, and influenza had similar effects.

Alcohol was also unknown in First Nations societies before fur traders and settlers arrived. The Roman Catholic Church in New France opposed trading alcohol for furs. But the government felt that the Dutch and the English would do it, and the French had to compete. So they sometimes supplied their trading partners with brandy for furs. This practice had a negative effect on the First Nations way of life.

The trade goods that the newcomers brought also affected the First Nations way of life. For centuries they had cooked in clay pots, made their own stone knives and hatchets, kept warm with fur robes and animal-skin clothes, and hunted with bow and arrow. As they traded for manufactured items such as iron cooking pots, knives, axes, blankets, clothes, and rifles, they became dependent on these new items.

## Conclusion

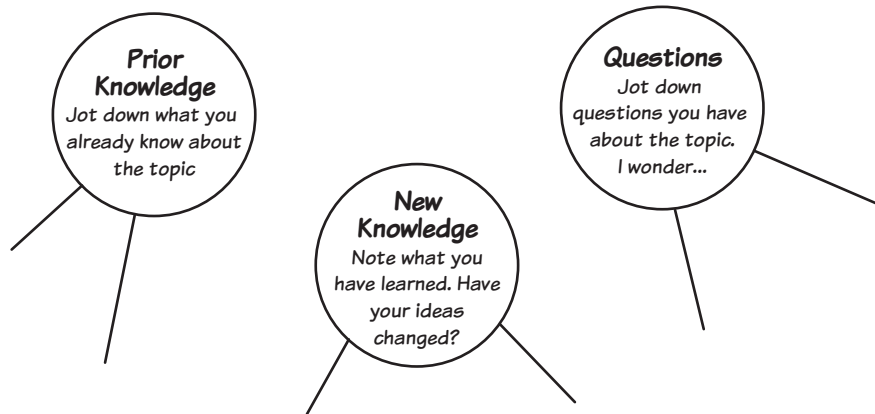
The French brought supplies to the First Nations peoples that made their lives easier (knives, hatchets, metal pots, for example). Their purpose was to trade and to spread Christianity among the First Nations peoples. There was an increase in rivalries and competition to get the most furs to trade with the French. Alcohol and disease took a great toll on First Nations societies.

### THINKING It Over

1. Read the extract from Champlain's diary. Why do you think the Huron wanted Champlain to join them? Should Champlain have become involved in First Nations rivalries? Explain your views. **t c**
2. Does it appear that the French policy of assimilation of First Nations peoples was successful? What evidence do you have for your answer? **k**
3. Construct a chart organizer to compare good and harmful effects the French had on First Nations peoples. Does one side have a stronger case? Explain. **t c**

## CHAPTER IN BRIEF

You learned that the French came to North America to explore the rivers and waterways, to find wealth, to convert the First Nations to Christianity, and to settle and farm the land. You examined how the French established a colony called New France and created seigneuries to produce food for the population. The French wanted New France to be as much like France as possible. They established French institutions there, including the Roman Catholic Church. You learned that life was hard for the French colonists, and that working cooperatively with the First Nations was important to the colonists' survival. The interaction between the newcomers and the First Nations had lasting effects.



After

## READING

### Tie It Together

Using your notes from your map of Canada and your Triple Wheels organizer, write a summary of what you have learned in this chapter. A summary is a short version of a piece of writing. It covers the main points. It may be in point-form or paragraph style.

## PUTTING It All Together

1. Consider the three types of people you have learned about in this chapter: the habitants, the priests and nuns, and the *coureurs des bois*. Decide which lifestyle you would have preferred. Design and create a graphic organizer in which you
  - a) show the attractions of one lifestyle
  - b) show the drawbacks of that kind of life
  - c) explain why you would have preferred that lifestyle over the other two, giving examples from the text to support your reasons

Then write a journal entry from the point of view of a person in one of these groups. 🗣️ 📝